1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

is to be seen but the dim light of the little fires burning in each hut or in each of the family quarters.

On a day when there is plenty of food left from the day before, or on a day of stormy weather even when food is not too plentiful, the men may remain in camp instead of going hunting. They busy themselves with making weapons and implements, such as bows, arrows, adzes, etc.

On occasions when game is not very plentiful a party of hunters may stay away from the camp for a few days, not returning till they have been successful in obtaining a fair supply of food. The women and children and old men, with perhaps a few of the able bodied men also, remain at home and provide for themselves as well as they can, the women devoting their time to collecting what vegetable foods are in season.

At the end of the rainy season there comes a brief period of unsettled weather, called by the natives of the North Andaman *Kimil*, and by those of the South, *Gumul*. During this season some of the vegetable foods begin to be available, though not in any quantities. At this time of the year the natives are able to obtain and feast upon what they regard as great delicacies, the larvae of the cicada and of the great capricornis beetle. The cool season, when fruits and roots are plentiful, begins at the end of November. The forest dwellers leave their main encampment during this season. Some of them go off to pay visits to their friends of other local groups. Such visits may last two or three months. Those who remain occupy temporary camps in convenient places. The men join the women in looking for roots and fruits, and do not spend so much of their time in hunting. Some of the men visit the main camp at intervals of a few days to see that it is all right. As the cool season gives way to the hot season (March to May) honey begins to be plentiful. At that time hunting for pig is almost abandoned. The pigs are in poor condition, and even when one is killed it is often left in the jungle by the natives as not being good enough to eat. On the other hand everyone is busy collecting honey. This is work in which both men and women join, though it is the men who climb up the trees and cut down the honeycomb. The natives have no means of keeping the honey for more than

I: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

421 This is so, however, only in appearance. The hut is built by all
594 the different families, but each family is regarded as owning
342 a certain portion of the hut when it is finished, and it is the family that keeps this part of the hut in repair.

421 A canoe is cut by a number of men together. From the
501 outset, however, it is the property of one man, who selects
476 the tree and superintends the operation of cutting it into shape. He is always one of the older men, and he enlists the services of the younger men to help him. When finished the canoe is his property, and he can do with it what he pleases, giving it away, if he wishes, and no one has any share of ownership in a canoe on the ground that he helped to make it.

421 While all portable property is thus owned by individuals, the
431 Andamanese have customs which result in an approach to com-
574 munism. One of these is the custom of constantly exchanging presents with one another. When two friends meet who have not seen each other for some time, one of the first things they do is to exchange presents with one another. Even in the ordinary everyday life of the village there is a constant giving and receiving of presents. A younger man or woman may give some article to an older one without expecting or receiving any return, but between equals a person who gives a present always expects that he will receive something of equal value in exchange. At the meetings that take place between neighbouring local groups the exchange of presents is of great importance. Each of the visitors brings with him a number of articles that he distributes amongst the members of the group that he visits. When the visitors depart they are loaded with presents received from their hosts. It requires a good deal of tact on the part of everyone concerned to avoid the unpleasantness that may arise if a man thinks that he has not received things as valuable as he has given, or if he fancies that he has not received quite the same amount of attention as has been accorded to others.

431 It is considered a breach of good manners ever to refuse
576 the request of another. Thus if a man be asked by another to give him anything that he may possess, he will immediately do so. If the two men are equals a return of about the same value will have to be made. As between an older married man

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

brother or to his mother's brother which he does not also owe, in perhaps a less degree, to other men of the same age, and there is no term by which he can distinguish his father's brother from those others.

If this account of the system of relationship be accurate it will be seen that the Andamanese society contrasts very strongly, in this matter, with other primitive societies[1].

It remains for us only to examine the social relations between the different local groups. Two neighbouring groups, whether of the same tribe or of different tribes, might be either friendly towards one another or unfriendly. Friendly relations were kept alive by several of the customs of the Andamanese, by the intermarriage of members of different groups, by the adoption of children from one group to another, and by the fact that a man of one group might take up his residence more or less permanently with another (particularly when he married a woman of that group, or was adopted when a boy by one of the men belonging to it). All these customs served to bind some persons in the one group to persons in the other, and thus prevent the two groups from becoming entirely unfriendly to one another.

When two neighbouring local groups were friendly to one another communication between them was kept up by visitors from one group to another, and by occasional meetings of the whole of the two groups.

Either a single person or a family might at any time pay a visit to another camp, staying a few days or weeks or even longer. A man would, however, only go visiting when he was sure of a welcome. Such visits were most frequent in the fine months of the year (December to May). As a husband and wife in many instances belonged to different local groups they

[1] It would not be safe, however, to base any arguments of importance to sociology on the above description of the Andamanese system of relationship alone. Although I tried to learn all that I could on the subject, it is quite certain that I did not learn all that was to be learnt, and it is possible that further enquiry might have shown that I was mistaken in some of my observations. The difficulty of being really sure on these matters is due (1) to the fact that the breaking-up of the old local organisation has produced many changes in their customs, and (2) to the difficulty of questioning the natives on matters connected with relationships when they have no words in their language to denote any but the simplest relationships.

1: Radcliffe-Brown E-5 (1906-1908) 1922
AZ2 Andamans AZ2

would, if living with the man's parents, pay a visit every year to the parents or other relatives of the wife. The parents of a child that had been adopted by a member of another local group would make a point of visiting the child when they could. Visitors to a camp would always take with them presents to be given to their hosts. A visitor was hospitably entertained, being given the best of the food, and joined his hosts in their hunting and fishing expeditions. The duty of hospitality is one upon which the Andamanese lay stress.

The meetings of two or more local groups were organised from time to time by the more prominent men. The time and place of the meeting would be fixed and invitations sent out to the neighbours. The visitors, men, women and children, would arrive at the appointed time, and would be accommodated as well as possible by the hosts. During the first few hours, as the natives themselves told me, everyone would feel a little shy and perhaps frightened, and it would take some time for this feeling to wear off. The visitors would bring with them various objects, such as bows, arrows, adzes, baskets, nets, red paint, white clay, and so on. These were given by the visitors to their hosts, and other presents were received in return. Although the natives themselves regarded the objects thus given as being presents, yet when a man gave a present to another he expected that he would receive something of equal value in return, and would be very angry if the return present did not come up to his expectations. A man would sometimes mention, when giving his present, that he would like some particular object in exchange, but this was the exception and not the rule, and the process cannot be spoken of as barter. In certain cases it undoubtedly served a useful economic purpose. Thus if a local group had no red ochre or white clay in their own country they could obtain these commodities by exchange with others who had. In the case of a meeting between forest and coast dwellers, the former could obtain such things as shells, red paint made with turtle fat, and other objects with which they could not provide themselves in any other way. It was in this way also that the iron obtained from a wreck on one part of the coast would be spread over a large area. For the most part, however, as

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

621 574 431 437 each local group, and indeed each family, was able to provide itself with everything that it needed in the way of weapons and utensils, the exchange of presents did not serve the same purpose as trade and barter in more developed communities.

621 574 431 The purpose that it did serve was a moral one. The object of the exchange was to produce a friendly feeling between the two persons concerned, and unless it did this it failed of its purpose. It gave great scope for the exercise of tact and courtesy. No one was free to refuse a present that was offered to him. Each man and woman tried to out-do the others in generosity. There was a sort of amiable rivalry as to who could give away the greatest number of valuable presents.

574 621 527 The visitors remained with their hosts for a few days. The time was spent in hunting, feasting and dancing, and in the exchange of presents above described. The hosts made every effort to provide the camp with plenty of good things. The guests took their share in the hunting and fishing expeditions. Every evening was spent in singing and dancing. Some of the men were sure to have composed new songs for such an occasion.

574 621 628 Such meetings as these were sometimes the means of bringing to an end past quarrels between the local groups. but occasionally they were the cause of new quarrels. The hosts, or some of them, might think that they had been shabbily treated in the matter of presents, or the guests might complain that they were not well enough entertained. It often needed a man of strong influence to maintain harmony in the camp. Angry words might lead to the rapid breaking up of a meeting, and even result in a feud between the two groups.

621 628 Quarrels between individuals, as we have seen, were often taken up by friends on each side. This was particularly the case when the two opponents belonged to different local groups. Before the days of the settlement of the islands there often arose in this way petty quarrels between neighbouring local groups. In some instances there appear to have been feuds of long standing; in others there was a quarrel, a fight or two, and the enemies made peace with one another, until a fresh cause of disagreement should arise.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

to intensify the collective anger against the hostile group, and thereby and in other ways to produce a state of excitement and elation which has an important influence on the fighting quality of the Andaman warrior.

An important feature of the social life of the Andamans in former times was the dance-meetings that were regularly held and at which two or more local groups met together for a few days. Each local group lived for the greater part of the year comparatively isolated from others. What little solidarity there was between neighbouring groups therefore tended to become weakened. Social relations between two groups were for the most part only kept up by visits of individuals from one group to another, but such visits did not constitute a relation between group and group. The function of the dance-meetings was therefore to bring the two groups into contact and renew the social relations between them and in that way to maintain the solidarity between them. Those meetings, apart from the provision of the necessary food, were entirely devoted to the exchange of presents and to dancing, the two or more parties of men and women joining together every night in a dance. We have already seen that the exchange of presents is a means of expressing solidarity or mutual good-will. It is now clear that the dance serves to unite the two or more groups into one body, and to make that unity felt by every individual, so creating for a few days a condition of close solidarity. The effects of the meeting would gradually wear out as months went by, and therefore it was necessary to repeat the meeting at suitable intervals.

Thus it appears that not only the ordinary dance, but also the war-dance, and the dance-meetings owe their place in the life of the Andaman Islanders to the fact that dancing is a means of uniting individuals into a harmonious whole and at the same time making them actually and intensely experience their relation to that unity of which they are the members. The special dances at initiation ceremonies and on other occasions will be dealt with later in the chapter, on the basis of the general explanation given above.

On the occasion of a dance, particularly if it be a dance of

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

576 152 number. The crying chorus is started by women, but the men speedily chime in, and groups of three or four may thus be seen weeping in concert until, from sheer exhaustion, they are compelled to desist; then, if neither of the parties are in mourning, a dance is got up, in which the females not unfrequently take part, but the style of their performance differs from that of the males.[1]

3. A husband who is *childless*, and has been absent from his home for some time, on his return to the encampment visits first a blood relation (if any), and when *they* have wept together he goes to his own hut, not in order to shed more tears, but to see and talk to his spouse. The same remark applies to a wife similarly circumstanced. But in the case of married couples who are *parents*, the meeting takes place first between them; the wife hangs round her husband's neck sobbing as if her heart would break with joy at their re-union; when she is exhausted with weeping, he leaves her, and, going to one of his relations, gives vent to his pent-up feelings of happiness by bursting into tears.

576 4. It is usual for friends at meeting to give each other something which may happen to be in their hands at the time, and these gifts are regarded as tokens of affection.

[574] 5. Strangers introduced by mutual friends are always warmly welcomed by the whole community: they, in common with all guests, are the first attended on, the best food in the encampment is set before them, and in every way they are well treated; presents also are often given them, especially when about to take their leave.

6. "Speed the parting guest" is an axiom upon which these people invariably act: the departing visitor is accompanied by his host to the landing-place, or, at all events, some distance on his way; when bidding each other farewell the guest takes the hand of his host and blows upon it; when the compliment has been returned, the following dialogue ensues:—

Departing visitor: *kam wai dōl.* I am off (*lit.*, Here indeed I).

Host: *ô, ū·chik wai òn; tain tâ·lik kach òn yâ·te?* Very well, go; when will you come again?

Departing visitor: *ñgâ·tek dō·ngat mīn ī·kke.* I will bring away something for you one of these days.

Host: *jō·bo la ngōng châ·pikok!* May no snake bite you!

Departing visitor: *wai dō ēr-gē·lepke.* I will take good care of that (*lit.*, I will be watchful).

Afterwards they again blow upon each other's hands, and part,

[1] *Vide post* "Games and Amusements," paragraphs 27 and 30.

2: Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

462 required in making their various weapons, utensils, &c.; but though he has no hesitation in sharing and lightening his wife's labours up to this point, it is only in cases of stern necessity that he will condescend to procure either wood or water for the family requirements; the supply of these essentials of daily life being considered as peculiarly feminine duties and derogatory to the lords of creation.

3. Every woman is supposed to be a proficient in shaving,[1] tattooing,[2] and scarifying; she has also to prepare the *kòi·ob-*, *tâ·la-ōg-*, and *kâ·ngatâ-būj-*,[3] which are needed on so many occasions. The erection of the *chàng-dar·anga-*,[4] and the manufacture of personal ornaments,[5] and various other objects in constant use,[6] is also confined to the fair (!) sex, and when to these are added their daily duties of procuring certain kinds of food, cooking, and providing the water and fuel required for the family, it will be seen that the Andamanese materfamilias—who has not several children old enough to give her material assistance—has her time fully employed, or at least sufficiently so to prevent her getting into much mischief.

461 4. It is the duty of those men and women who remain at home to attend to the sick, infants, and others who are in a dependent position, to look after the fires in the various huts, and, of course, if needs be, to protect the property of absentees: for all those who are not physically incapable are supposed to employ themselves in some way, either for their own benefit or that of the community to which they belong.

574 5. It is customary for every family to maintain a supply of
251 provisions in excess of its own requirements for the use of friends who may chance to visit the encampment; but in the storage of their food—owing probably to the ease with which it is generally procured—much is often wasted which might without difficulty be preserved. The seeds of the *Artocarpus chaplasha*, and of a species of *Semecarpus*, are alone kept for any length of time. The manner in which this is effected will be described in the section treating of "Food."[7]

462 6. Migrations and other events affecting the movements of a
562 whole community are arranged by the chief and elders; women
484 in such matters are not consulted, though while on the march it is they who are expected to carry the heaviest loads: this

[1] *Vide ante* "Hair," paragraph 4, and *post* "Shaving," paragraph 2.
[2] *Vide post* "Tattooing," paragraph 2.
[3] *Vide* Appendix B, items 60, 58, 62.
[4] *Vide ante* "Habitations," paragraph 4.
[5] *Vide post* "Attire," paragraph 1.
[6] In Appendix B will be found detailed the various objects manufactured by both men and women.
[7] *Vide post* "Food," paragraph 3.

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

524 of their number has to submit to be covered with sand until the head only is visible; fire is then placed near the spot after the custom of their race; for the like reason these sports usually take place near some landmark, such as a conspicuous tree, boulder, or overhanging rock: when the semi-interred child has had enough of it he jumps out and another companion is chosen to take his place.

17. Children may also sometimes be seen diverting themselves by tying a fine string to the leg of a toad or tree-lizard;[1] this cruel sport, unless their elders interfere, is only ended by the death of the unfortunate captive.

18. They are fond of searching for small crabs and fish, and having them cooked for a sham banquet:[2] the earnestness they display in "pretending" on these occasions is irresistibly entertaining, and would be heartily appreciated by European children who have experienced the delight of preparing a "doll's feast."

19. Boys also play at seizing each other under the surface of the water, or amuse themselves with making tiny canoes and floating them towards one another; they are, as I have before mentioned, early provided with miniature bows and arrows, and encouraged to become good marksmen.

535 527 574 20. While the foregoing amusements are of frequent occurrence among the juvenile members of a community,[3] the chief diversion of the adults consists in entertainments resembling the Australian "corroboree," when dancing and singing are kept up for many successive hours by moonlight, or by the blaze of the camp fires.

527 574 21. Any passing event, such as a successful hunt, an unexpected visit from distant relatives or friends, the commencement of a new season, the recovery of some member of the community from illness, a marriage, and even the termination of the mourning period,[4] is made the excuse for one of these entertainments.

[627] 22. Besides these smaller festivities, large gatherings of a tribe are also organised from time to time by the head chief, who generally receives an offer, in the first instance, from the members of some far-off community to give a *jeg-* at his encampment. As these offers are only made when it is known to be convenient they are always accepted, and invitations for a certain day are at once sent to all living within an easy distance.

[1] This is called *rō·pan lik-lī·rnga-*.

[2] These are called *gab-māk·nga-*.

[554] [3] "Cats' cradle" (called by them *jī·bra-*) is also one of their recognised amusements.

[4] *Vide* "Death and Burial," paragraph 7.

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

23. The intervening days are spent by the proposers of the entertainment in perfecting a song and chorus, which it is intended to perform, and which generally has been composed expressly for the occasion, by some volunteer[1] upon whom also devolves the responsibility of singing the solo and training the so-called chorus. As a considerable amount of distinction among his fellows may be gained by the manner in which he acquits himself in his onerous undertaking, it will be readily understood that the *improvisatore* spares no pains over the preparation and rehearsal of a new song, which, as he fondly hopes, will render his name, if not immortal, at all events famous for many a year. The subject is chosen in reference to some recent personal or tribal exploit or adventure, and is embodied in a distich, followed by a chorus, or rather refrain, which as often as not consists merely in a repetition of the couplet forming the solo; in this refrain women alone are instructed; the main point aimed at is apparently accuracy of time, for, as I have said in my last paper, everything, even sense, is sacrificed in their songs to rhythm.[2]

24. In order to combine pleasure with profit, sundry implements or articles, which are more common in their community than in that of their hosts, are taken by the visitors on these occasions for purposes of presentation, or, to speak more correctly, of barter.

25. It is the duty of the hosts to make all necessary preparations, to provide torches, as well as food and water, for the expected guests, and to sweep the *bū·lum-*,[3] clearing it of all rubbish, lest inconvenience or injury should be occasioned by the stones, shells, bones, &c., which gradually accumulate, in spite of the "kitchen-middens" so invariably found in the vicinity of all permanent encampments of long standing.

26. When nearing the scene of their festivity the visitors pause, for the double purpose of a rehearsal and that the women may have time to adorn the party in their holiday suits of paint, as these would have lost their beauty and freshness if donned previous to leaving home.

27. That a weird and dramatic effect should be produced on a civilised mind by one of these entertainments, especially when occurring at night, will be readily understood if one pictures the scene:—in a small clearing in the midst, or on the border of a dense jungle are gathered a hundred or even more painted

[1] A song that has proved a success at any of these festive tribal meetings is sometimes repeated by "special request" at one of the smaller gatherings; "all rights" in these productions "are reserved," and no one but the composer is at liberty to sing a song, however popular!

[2] *Vide ante* "Language," paragraph 6.

[3] *Vide ante* "Habitations," paragraph 11.

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

527 574 533 535

savages of both sexes; the moon sheds a soft light on all, while from each hut the lurid glare of a wood fire throws its fitful shadows across the scattered groups; on one side, seated in a row, are the women who are to join in the refrain; on the other, in dark relief within their several huts, are seen the audience, many of whom assist in marking time by clapping their hands or by slapping the hollow between their outstretched legs with their open palms. In a conspicuous position stands the composer and conductor: with one foot on the pointed end of a sounding board,[1] and supporting himself on a spear, bow, or pole, he gives the time to the singers and dancers by kicking the board with the sole or heel of the other foot; in this wearying duty he is from time to time relieved by one of his male friends and, occasionally, even by a woman. During the solo, which partakes of the character of a "recitative," all other voices are hushed, and the listeners remain motionless, but as soon as the signal is given for the refrain, a number of men emerge suddenly from the gloom surrounding the encampment, and rushing excitedly into the arena, perform their part with frantic energy, generally adding their voices to those of the women to swell the volume of sound. Save at the *t'ī-tō'latnga-*,[2] women only occasionally take a share in the dances, but their performances are considered by some foreigners as rather suggestive of impropriety—with what justice I am not prepared to say, for modesty, at least, is satisfied by the wearing of a larger leaf apron than usual.

535 527 574

28. There is now-a-days[3] but one description of dance in vogue with either sex, but it differs somewhat in the two sexes, and therefore must be dwelt upon briefly.

29. A man, when dancing,[4] curves his back, and throws all his weight on one leg, the knee of which is bent; his hands are raised to a level with his chest, and outstretched before him, the thumb of one hand being held between the forefinger and thumb of the other, while the remaining digits are separated and extended upwards;[5] he then advances by sudden jerks and hops

[1] These sounding boards (*pū'kuta-yem'nga-*) somewhat resemble in shape the carapace of a turtle, and might naturally be mistaken by a visitor (*vide* Colebrooke and Mount) for shields, but I cannot account for Dr. Hodder's description of a "rough-*skin* drum" (*vide* "Pall Mall Budget" of 20th April, 1877). See also Appendix B, item 19.

[2] *Vide ante* "Death and Burial," paragraph 7.

[3] From Lieutenant Colebrooke's description of the Andamanese dance of a hundred years ago, it would seem that since that date their style has undergone a great change, for he says they "dance in a ring, each alternately kicking and slapping his own breech *ad lib.*"

[4] *Vide* Plate III, fig. 2.

[5] Sometimes to heighten the effect a bow and arrow are carried in this position.

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

535 527 574 taken with the leg on which he is resting, and taps the ground after every second movement with the sole of the other foot; in this manner he crosses and recrosses the entire *būlum-*, joining in the chorus as he proceeds, each step being taken in time with the thuds on the sounding-board, and the singing of the refrain. When fatigued, the performer makes a little variation by marking time in a rather odd manner, for the knees are bent, and the *heels* are raised alternately off the ground, the chief point of importance being to maintain the same time throughout.

30. Women, in dancing, swing their arms backwards and forwards; at the same time the knees are bent, and they make a succession of short bobs up and down, in perfect time; every now and then a few steps in advance are taken, and then the action is repeated.

31. To convey an accurate impression of the exact step, or of the effect of the respective performances of the two sexes, is not easy, but I trust that the above descriptions will convey a fair idea of their general character and peculiarities.

533 527 574 32. The alternating of solo and chorus continues for many hours, and generally only ceases with the first faint streaks of dawn, when those of the hosts who have managed to keep awake during the long night revel, lead the visitors to the huts they are to occupy, and then themselves sing and dance as a return compliment.

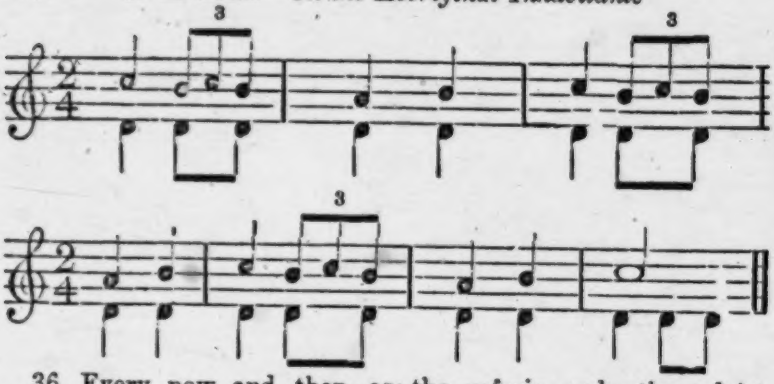
533 33. To a stranger not gifted with a keen ear for music, there is at first a certain amount of attraction in the oft-repeated cadence, but it must be confessed that, after a residence in the neighbourhood of one of the homes, one learns to wish that their musical performances were characterised by a little more variety, and were rather less protracted, though some compensation may be found at night, as the steady continuance of the monotonous sounds has a most soothing and somniferous effect.

34. It seems hardly necessary to say that all their songs are sung in unison, for they have no idea of choral or part-singing, nor are they able to catch up and repeat an air. They appear, however, able to distinguish between various kinds of music, and especially to appreciate the performances of our regimental bands, but this may perhaps in part be due to the tone of the big drum, which somewhat resembles that produced on their sounding-boards.

35. Dr. Brander gives a specimen of their monotonous chant —the compass of which will be found to include only three notes—in the following stave of our musical notation:—

2:Man G-5 (1869-1880)1932, AZ2 Andamans AZ2

533



36. Every now and then, as the refrain ends, the soloist cries—

ō·ba eboyū-bē·date,[1] (*a*)

to which the singers respond by shouting—

tēā·re-â·re-â·reâ,[1] (*b*)

which seems equivalent to *Tra-la-la*, for it has no meaning *per se*.

431
527
574

37. When the guests have sufficiently rested from their night's exertions, they visit their special friends or relatives, and, if within the prescribed limits of affinity,[2] indulge[3] in weeping together;[4] these visits are usually followed by an interchange of gifts, the hosts taking the initiative, and a *fracas* not unfrequently ensues, for donor and recipient are not always of a mind as to the respective values of their "presents." Should all, however, pass off smoothly, the assemblage breaks up into various small parties for hunting or fishing, according to the situation of the encampment.

[1] These are styled respectively the (*a*) *àrbē·datnga-*, and the (*b*) *á-rē·anga-* or *àryá·nanga*.

Further, in reference to their musical abilities, I would here quote from a friend, who at my request had kindly consented to test the powers of the aborigines in this particular, as I unfortunately am not qualified to do so myself:—

"I examined five women, seven men, and three young boys as to their musical abilities, and as far as I could judge, they have not the remotest idea of pitch or tune, even the chorus of their own song, *chēklū yá· lak·u mē jrà?* started by *bó·ra-qud*, was taken up in several keys, and it was difficult to distinguish the original. I tried all the voices separately; it seemed quite accidental if they pitched on the keynote, but as for leaving it when once got hold of to go up and down the scale they *would* not! so that it was impossible for me to ascertain either the quality or the register of the voices. The boys were, if anything, a shade the best; . . . a lot of drilling may beat a few notes into their heads."

[2] *Vide ante* "Customs, Meeting and Parting," paragraph 2.

[3] "The Sandwich Islanders recognise tears as a sign of happiness" (Lubbock, p. 552).

[4] No greetings take place on these occasions between the performers and their hosts until after the entertainment (which often lasts many hours) is over.